THE CHARACTER OF A Good, and Bad, Subject:

OR, THE

Duty of the PEOPLE OF *ENGLAND*, *SCOTLAND*, and *IRELAND*;

Manifestly proved by the word of GOD; wherein is made appear the fatal Consequences of REBELLIOUS PRINCIPLES:

IN A

SERMON

BIBLIOTHECA

Preach'd by *Constant Oates*, Preacher of the Gospel.

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1 Epist. *Pet.* chap. 2. ver. 13.

Submit your selves to every Ordinance of man, for the Lord's sake: whether it be unto the King, as Supreme, or unto Governours, as those that are sent by Him.

1 *Pet* 5. 5.

Likewise, you younger submit your selves to the elder: yea, all of you submit one to another, and be cloathed with humility.

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CLERICUS

OR A

Discourse

CONCERNING THE

Duty of the Clergy

IN

CONVOCATION.

PEOPLE

Of *ENGLAND*, *SCOTLAND*, and *IRELAND*.

UNto You, my fellow Countrey-men and Subjects, (for which ought so to be) I, who am not under those capacities of Guifts as some Learned you may meet withal; yet, not meeting with the like Discourse, I now think it convenient to present to publick view this small Treatise, which indeed is, *The Duty of all good and faithful Subjects, which love to live in Peace, both in Families and Nations*: I have therefore here laid down *the Duty of Subjects to their Prince*, and of *Children to Parents*, and *Servants to Masters*; And herein, I am perswaded, lieth a great part of Christiantity; and I am sure, the Peace and Safety of a Nation, and ease to all Governments, both in Nations and Families; for what disquiet is that Family in, where there are ill *Servants*, or *Children*! And what Peace hath that Nation, which is full of Rebellious and ill men! *Sirs*, The weal of a Nation lies in good and quiet Subjects, and to live peacably and quietly, is every mans Duty; therefore, the Apostle (in *Heb.* 12) enjoyns all men to that very duty of

Peace and Quietneſs; *Follow Peace with all men,* (ſays he) *and Holineſs, without which none ſhall ſee God*; And therefore, I recommend this Treatiſe to you, to ſhew you, ſo far forth as a good Subject and an *Engliſh* man ought to do, not queſtioning but it will be well accepted by ſome good Subjects; But, if it meets with any reſiſtance, I ſhall not think it to be, becauſe what I have here aſſerted is not Truth; Nevertheleſs, that perſon that ill reſents it, is not a good Subject, and cannot bear with the Doctrine of Obedience and Subjection either to God or Man. I am ſure here is nothing but what the word of God doth hold forth, and maintain; Therefore I ſhall be the leſs concern'd at the oppoſition it may meet with from Diſloyal or ill men; but where it meets with a good Subject, and an honeſt Heart, I fear not but it will be acceptable; And as for all others, I leave it to God and their own Conſciences to judge, whether this be not their Duty. And now, my good Brethren, Countrey-men, and fellow-Subjects, wherein I am ſhort in ſtirring you up to the duty herein aſſerted, make You it up by your own ingenuity, and Loyalty both to God and Man: which that you may do, is the Prayer of

Your fellow-Subject, *C. O.*

ROM. 13. *verse* 1.

Let every Soul be subject to the Higher Powers, for there is no Power but of God: the Powers that be, are ordained of God; or, as the Margin has it, *ordered of God.*

BEfore I enter upon the words themſelves, I think it not amiſs to let you underſtand what ſort of people I am like to meet with, for it is impoſſible to pleaſe all men: peradventure this ſmall Treatiſe may meet with ſome diſcontented Diſſenters, rather than Phanaticks, becauſe I will give it a more ſober term than mad-men, which, we know, the name implies; Therefore, I will not ſay, mad-men may meet with this; but ſome diſſatisfied Diſſenters may meet with it, who, upon the firſt view of the Text, will be apt to reflect on the Author, and ſay, that he is a Papiſt, Royaliſt, Tory, or ſuch-like; But let them ſay what they will, they may be ſure he is no Diſſenter, nor one of thoſe who will neither obey God nor Man; But, if this ſmall Treatiſe meet with any ſuch, all that I ſhall ſay, is, that word of the Apoſtle, and one of the greateſt of the Apoſtles, in the verſe following my Text, (*viz.*) *Whoſoever therefore reſiſteth*

the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation. And this is all I shall say to such at present; and now I shall fall to the words themselves, wherein are these five things observable: 1*st.* an Exhortation. 2*dly.* the persons exorted. 3*dly.* the thing exhorted to. 4*thly.* the persons to whom this duty is due. 5*thly.* the reasons or argument of the whole. As 1*st.* the exhortation, and that is, *let*; 2*dly.* the persons, and that is, *every soul.* 3*dly.* the thing exhorted to, that is, *be subject.* 4*thly.* the persons to whom this duty is due, that is, *the Higher Powers.* 5*thly.* and *lastly*, the reason and argument of the whole, *for there is no Power but of God: the Powers that be, are ordained of God. Let every soul be subject to the Higher Powers, for there is no Power but of God: the Powers that be, are ordained of God.* The Text being thus divided into five branches, or heads, I shall raise these five Doctrines severally from them, and speak something to each; The first Doctrine is, *That it is the duty of every Gospel-minister to teach the people to be in due subjection, and not in Rebellion.* The 2*d.* Doctrine is, *That it is not only the duty of Ministers so to preach, but of every one so to be in due subjection.* The 3*d.* Doctrine is, *That subjection doth become all men.* The 4*th* Doctrine is, *That the Higher Powers ought to be submitted unto.* The 5*th.* and *last* Doctrine is, *That God is the great Ordainer of all Powers.* I shall treat of these in order, and will begin with the first of them, which is this, That it is the duty of every Gospel-minister to teach people to be in due subjection, and not to sow the seed of Rebellion amongst them; which Doctrine I will handle thus; first, prove the Doctrine by the example of Apostles; Secondly, lay down

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the reasons of this point; Thirdly, shew you the ill consequences of non-subjection; Fourthly and lastly, wind up the Doctrine with the Application. First, I prove the first Doctrine, That it is the duty of every good Minister to teach the people to be in subjection; for which take these Texts of Scripture, with the example of so good an Apostle, and Minister of Jesus, as *Paul* was. I shall not multiply Texts, but these few, that by the mouth of two or three witnesses every thing may be confirmed; The first Text is, *Titus* 3. verse 1. *Put them in mind to be in subjection to Principalities and Powers, and to obey Magistrates, and to be ready to every good work*; which Text doth plainly confirm this Doctrine; as if the Apostle should say, or at least-wise did know, that there would be some Rebellious Ones in the world: Therefore he exhorts them to this Duty, especially pointing at Magistrates; which *to obey*, he counts a *good work*; *being ready* (saith he) *to every good work*. That is the first Text I shall give you, to clear this point. I need not stand to give more; but however, take one or two more, for the further manifesting this Truth, and this Text is very pertinent to our purpose, 1 *Pet.* 2. 13. *Submit your selves to every Ordinance of man, for the Lord's sake: whether it be unto the King, as Supreme, or unto Governours, as unto them that are sent by him.* The Apostle has this duty two or three times in this Epistle; as, in verse 17. of the same chapter, where he enjoyns this duty with the fear of God; saying, *Fear God, and honour the King*; and then surely there is subjection, or ought to be, to that Person, whom (with the fear of God) we ought to honour. Thus you see how clear this Doctrine is, by the practice of the Apostles; for the Apostles did so preach

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and teach this Doctrine; and as they saw it was their duty, who did it by Divine Inspiration, then surely it is the duty of Ministers now so to teach; but how few do thus teach, I leave to God and their consciences; For instead of preaching submission to Government, we have such now-a-days which preach little else but Rebellion; But farther, one Text more, for the clearing and confirming of this good Truth, because I would have none reflect upon the Author, for laying down every man's duty, and say, he hath taken that in hand which he cannot prove, take *Heb.* 13. 17. *Obey them that rule over you, and submit your selves.* Thus you see this Doctrine clearly proved by the example of the Apostles, who thus taught the people to be subject to those that had Rule and Authority over them, and are not forgetful (as some are) of their duty to Principalities and Powers; and therefore in the words of my Text the Apostle so Preacheth, *Let every Soul be subject to the Higher Powers.* Thus having prov'd the Doctrine, by the example of the Apostles who were the immediate Ministers of Christ, and spake by Divine Authority, and immediate Revelation: I hope none will stand to oppose the Author in this great Truth, which is both for the benefit of themselves and Posterities; the settlement of Affairs, and the troubles they now bring upon themselves. So much for the confirmation of the first Doctrine: I shall now come to the second thing propounded, which is this, *Why Ministers ought thus to Preach*; The first reason is, because the eyes of the people are much upon their Teachers, and are too apt to suck in ill principles; which is plainly demonstrated by *Achitophel*, who had no sooner councelled young *Absalom* to raise Rebellion against his

Father

Father *David*, but presently the poor inconsiderate multitude began to *Associate*; (But (thanks be to God) the Council of our modern *Achitophel* being defeated, he is fled;) wherefore I would advise our Ministers not to go this way to work, to raise feuds among their Hearers; but, on the contrary, rather exhort them to Submission and Obedience, to the Fear of God, and to the Honour of the King, and to perswade them from Rebellious Murmurings, which is much for their Peace and Advantage; but otherwise, is unavoidable Destruction; that is the first Reason. A second Reason is this. Ministers ought to teach people to obey Man, especially Magistrates; because they do duly teach people, or at leastwise ought so to do, their duty towards God. And as there is a duty towards God, so there is a duty towards Man, and more especially to Government; for they which will not obey man whom they see daily, how shall they obey God, whom they have not seen? Besides, God requires this duty of us, and his word injoyns us to put people in mind of those that Rule over them; this is a second Reason. A third Reason is this. Due subjection to Government, produceth Peace, Safety, to a People and Nation; pray what hath been the ill consequences of of non-submission in most parts, but Destruction, and Ruine both of Families, Towns and Nations, where Prince and People do not agree? But, I know who ought to submit, Servant, or Master; Prince, or People? Reason tells us, that Servants ought to obey, for then surely People ought to submit to their Prince. Therefore the Apostle saith, *Servants, obey them that are your own Masters*. So much for the reasons of the Doctrin.

Now to the third thing propounded, and that is, *the ill consequences of the neglect of this duty of thus teaching people their duty of being subject.* The ill consequences are these; First, it tends to the disquiet of the people, whose minds are stirred up to Feuds and Animosities one amongst another; for there are some turbulent Preachers abroad, who, instead of preaching Submission, preach contrariwise, instead of preaching from Texts which should humble people, preach from those Texts that tend to nothing but stirring them up to Feuds and Fears, and suggesting into their minds evil things against Government, preaching from Texts which please their own fancies, as *Psal.* 149. ver. 8. *Let us bind their Kings in Chains, and their Princes in Fetters of Iron*; and other Texts, as *Acts* 4. ver. 26. *The Kings of the Earth stand up against the Lord and his Christ.* These Texts men are too apt to preach from, which are of ill consequence, and tend to nothing but strife, as they handle them. There be many, let them take what Texts they will, they will have a fling at the Government, and incense people with one passage or other; and will be sure to find fault with both Prince and Government, which is of very ill consequence; who, instead of such preaching, ought otherwise to preach, and to preach from such Texts as tend to Peace; as, that of the Apostle, which counsels to *follow Peace with all men, and Holiness, without which no man shall see God*: Instead of railing against Government, should support it, which hath far better consequences in them.

2dly, The neglect of not teaching people this duty of subjection, but on the contrary to unsettle the minds of people, it hath this ill consequence in it, as, murthering

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one of another. What were the consequences of our former Contentions in the late Times of Rebellion, but murthering of one another? Pray God keep us from it now, in these our days, and let not Rebellion, that *Sin of Witchcraft*, be sowed amongst us now, as it was amongst those which our former good Prince had, who took the Government by violence into their own hands; Men which were very ill-minded, that neither would obey God nor Man, but would be all Masters, and no Servants; all Kings, and no Subjects; from which sort of Pretenders to Religion, *good Lord deliver us.*

So much for the ill consequences, which was the third thing propounded; Now I come to the *4th.* and last thing, which is the Application of this Doctrine, in which I shall do these three things; First, speak to pretended Ministers; Secondly, to young men; Thirdly, to all in general.

First, to pretended Ministers; If it be so, you are much to blame; and for shame leave off preaching Contention, and preach Peace and Subjection to Government; for God hath called you to this. Besides, the Apostle presseth hard to this duty of Subjection, *Rom* 13. ver. 5. *Wherefore, you must needs be subject; not only for wrath,* (as if he should say, *not only for fear,*) *but for conscience-sake.* How can you pretend to be Ministers of Christ indeed, when you, instead of preaching Peace, preach Rebellion? or, (as the Apostle saith, *Philip.* 1. ver. 10.) *who preach Christ more out of contention, than sincerity.* Sirs, for shame leave off this preaching Christ; for it doth not only hinder your own Liberties, but the Liberties of others, who may and would live in Peace, and sit under their own Vines in safety; since you have so good a Prince to rule over

you. But ſecondly, I will ſay to you young men, who I would adviſe to be ſubject to your Prince; and, as God in his holy word in another ſence, ſence, *Remember your Creator in the days of your youth*: As God doth require your youthful ſubmiſſion to himſelf, ſo in your youthful days be good Subjects to the Government you live under, and be not led away by ill-minded men. *3dly.* and *laſtly*, One word in general, and ſo I conclude this firſt Doctrine; Be perſuaded to ſubmit to the Government we live under, *fear God, and honour the King*, and be loving Subjects; Serve him in *Love*, and not *for Fear*; in ſo doing you will be rewarded both of God and Man, and other Nations will admire at your Love and Loyalty to your Prince; Therefore now let us ſtrive to ſtir one another to *fear God, honour the King*, and *love as Bretheren*; ſo ſhall we live in Peace and Union one with another. So I come now to the ſecond Doctrine, *That it is not only the duty of Miniſters ſo to preach, but of people to be in ſubjection: Let every ſoul be in ſubjection.* In the handling this Doctrine, I ſhall but juſt hint at ſome Texts of Scripture, and ſo paſs to the reſt of the Doctrines which remain: intending only to prove the Doctrines, becauſe it is the Application of the whole I intend to aim at. For the proof of the ſecond Doctrine, take theſe Texts; 1 *Pet.* 5, 6. *Wherefore ye younger ſubmit your ſelves to the Elder; yea all of you be in ſubjection one to another.* Thus you ſee the Apoſtles all preached this duty of ſubjection and humility one towards another: How much more then ought we to be ſubject to Authority, and to *give unto* Cæſar *that which is* Cæſar's; *Honour, to whom Honour is due*; *Fear, to whom fear is due*; *Fear God, and honour the King*; which is but

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your Duty ſo to do? So I paſs to the third Doctrine, which is this, *That ſubjection becomes all men*; for proof whereof take theſe Texts; *Jam.* 4. ver. 6. *For God reſiſteth the prowd, and giveth grace to the humble. Coloſſ* 2. 18. *With all humbleneſs, of mind. Epheſ.* 4. 2. *With all meeklong-ſuffering, forbearing one another in love.* And our Lord Chriſt ſaith, (*Matt.* 23. 12.) *He that humbleth himſelf ſhall be exalted.* So that here we plainly ſee, that Subjection and Humility are Virtues becoming all men; and now I paſs to the fourth Doctrine, *Who is that Higher Powers ought to be ſubmitted to?* For which take theſe Texts of Scripture, *Matt.* 22. 17, 21. & *Rom.* 13. 7. *Render therefore unto all their dues; Tribute, to whom Tribute is due; Cuſtom, to whom Cuſtom; Fear, unto whom Fear, Honour, unto whom Honour is due.* And if you do but caſt your eye upon the fore-mentioned place of Scripture, 1 *Pet.* 2. 17. the Apoſtle tells you to whom theſe things are due: *Love the Brotherhood; fear God, and honour the King.* Thus I have proved the fourth Doctrine, and now I come to the 5*th.* and laſt Doctrine, which is this, *That God is the great Ordainer of all Powers and Authorities*; which if I make appear, (as I queſtion not) ſurely then theſe Powers ought to be obeyed; for God doth not give us Princes to Murther, nor Kings to Rebel againſt; But take theſe Texts for the proof of the 5*th.* and *laſt* Doctrine, *Act.* 10. 42. and 13. 48. 1 *Cor.* 19. 14. & 15. 24. *Matt.* 28. 18. *All Power is given unto me in Heaven and in Earth,* Matt. 6. 13. *Thine is the Kingdom, and the Power.* 2 *Cor.* 4. 7. *For we have this Treaſure in Earthen Veſſels, that the Power might be of God, and not of us.* Thus then we ſee that God is the Author of all Power, and that it is from Him that all

Power.

Power and Authority is; He then that will not obey the Authority that God hath ſet over him, doth not obey God. Thus I have proved all the five Doctrines; now we come to the Application, which take as followeth; The firſt Uſe we make of theſe Doctrines, ſhall be of Examination, and *Characters of a good or bad Subject*; The ſecond Uſe ſhall be the motives to preſs you to the duty of Subjection; The third Uſe ſhall be of Reprehenſion and Reproof. The firſt Uſe is of Examination: Is it ſo as we have heard, that *every ſoul ought to be in ſubjection to the Higher Powers?* Then let us examine our ſelves, whether we are good Subjects, yea, or no; which if we be, we are under theſe Characters; *Firſt*, He that is a good Subject, doth not only *fear God*, but *honours and loves his King*, and will not ſee Him abuſed, nor will do Him any hurt. This was the Caſe of *David*; though he might have deſtroyed his Lord, he would not; ſaying, *How dare I do the Lord's Anointed any harm?* 1 *Sam.* 26. 23. *For the Lord delivered him into my hand, but I would not ſtretch forth my hand againſt the Lord's Anointed.* This is the firſt Character of a good Subject.

The ſecond is this: A good Subject does not only love his Prince, but will lay down his Life for his Prince, and ſtand by him in all ſtreights, and will hate his Enemies. See what Subjects *David* had, when he was forc'd to fly from Rebellious *Abſalom*: here is the Tryal and Love of a good Subject. See 2 *Sam.* 15. ver. 30. *And* David *went up by the aſcent of Mount* Olivet, *and wept as he went up, and had his head covered; and all the people that were with him covered every man his head, and went up, weeping as they went up.* Here, Sirs, you ſee true Subjects will

will not leave their Prince in ſtreights, but will rather ſuffer with him, weep with him, live with him, and die with him.

The third Character is: A good Subject will not only live and die with him, but will, to the uttermoſt of his endeavour, deſtroy the King's Enemies, and lay out his Life, his Eſtate, and his All, for his Lord and Prince. Do but ſee how they came to the King to tell him of his Enemies; ſee 2 *Sam.* 15. 31. *And they told* David, Achitophel *is amongſt the Conſpirators.* *Sam.* 16. 15, 16. This is the third Character.

The fourth Character is this: A good Subject is of a good and willing nature, ready to bring, and run with good Tidings to the King. Do but ſee what good Subjects *David* had in his ſtreights, when his Rebellious Son, (as ſome now-a-days would do) even purſu'd him to death: No ſooner *Joab*, like a good Subject as he was, had deſtroy'd the King's Enemies, but they ran to bear the King Tidings, 2 *Sam.* 18. 19. and almoſt to the end of that Chapter, you may ſee how ready they ran to bear the King Tidings; ver. 19. tells us to this effect: *Then ſaid* Himaaz *the ſon of* Zadock, *Let me now run and bear the King tidings how the Lord hath avenged him of his enemies*; And again (in ver. 22.) he ſaith, *I pray thee let me run after* Cuſhi; Nay, when *Joab* denied, yet he (ver. 23.) preſſes one to perſuade him, and ſaith, *But however let me run*; and *Joab* ſaid unto him *Run*: From whence it is worth obſerving, that a good Subject will not take any repulſe, but will, and is always willing to bring his Prince good Tidings. At the cloſe of this Chapter we do not only ſee their willingneſs, but the care they had of their meſſage

meſſage to the King, for fear of diſpleaſing or grieving him; Therefore *Cuſhi*, when the King ask'd him, (ver. 29.) *Is the young man ſafe?* he, to mitigate the King's grief, anſwers him prudently, and with great care, (putting him in mind of his Enemies) and makes him this reply, *The enemies of my Lord the King, and all that riſe up againſt thee to do thee hurt, be as the young man is.* Thus now we ſee not only the willingneſs of a good Subject running to bring the King Tidings, But alſo the care and tenderneſs they have of him. This is the fourth Character.

I now come to the fifth Character of a good Subject, which is the laſt I ſhall give at this time: A good Subject is troubled and grieved at the Exilement of his Prince, and will not be ſatisfied till he is returned to his Throne; Nay, a good Subjects voice, as the voice of *Iſrael*, (1 *Sam.* 18. 19.) *We will have a King to reign over us*; they were not ſatisfied till they had a King to ſubmit to, and they are not willing to part with him, much leſs then would they murder him; No, but on the contrary would mourn for their King's Exilement, 2 *Sam.* 19. 24, 30. *And* Mephiboſheth *the ſon of* Saul *came to meet the King, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his cloaths, from the day the King departed, until the day he came again in peace.* Thus you ſee how a good Subject doth ſit in a diſconſolate condition while his Prince is in Exilement; and is not only thus ſad for his Exilement, but will rejoyce at his return: ſee ver. 30. where he uttereth theſe words, *Yea let him take all, foraſmuch as my Lord the King is come again in peace unto his own houſe.* Theſe are the Characters of a good Subject; Therefore let us examine our ſelves which of us loves our Prince as theſe did.

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So much for the Characters of good Subjects. I come now to the Characters of a bad Subject, Therefore, because he cannot be called a Subject that is Rebellious, I will put it into these terms, *The Characters of the King's Enemies.*

He is an Enemy to the King and Government he lives under, that, like *Shimei*, curses the King, and takes advantage to do it when the King is in streights. Do but see that wicked Enemy of the King, when he saw his Lord forc'd to leave his own house, goes and curseth him, and reviles him, 2 *Sam.* 16. 5, *&c. And thus said* Shimei *when he cursed, Come out thou bloudy man, thou man of* Belial; and in the 8*th.* verse, he tells the King, *Thou art a bloudy man*: So that you may see what the King's Enemies will do, when they see their King in streights.

I come now to the second Character of an Enemy to the King, which is this; They will not only be Enemies to the King, but all that belongs to him. Do but see how they chas'd this present Prince from his Father's house, and made him fly to an Oak for refuge, and sought his Life too if they could have found him, for his Fathers would not do, as late experience hath made manifest to us, whom God preserve from the hands of such Enemies. But take Scripture for this Character, that they hate not only the King, but his Friends; for I am resolved to say nothing but what experience and Scripture makes appear; see 2 *Sam.* 17. 12. it is *Hushai*'s Counsel to defeat *Achitophel*; but how ready we see the King's Enemies are to hearken to it: *So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and all that are with him there shall*

not be left so much as one man. Now see what the King's Enemies reply to this; *And all the men of* Israel *said, The counsel of* Hushai *is better than the counsel of* Achitophel. Thus you see how ready they are to take counsel against the King; so we end with the second Character of an Enemy to the King.

The third and last Character is this: He that is an Enemy to the King, will not stick to abuse him, as we have heard already; but would, like that wicked Enemy, slay him at once; see 1 *Sam.* 26. 8. *Then said* Abishai *to* David, *God hath delivered thine Enemy into thine hand this day: Now therefore let me smite him, I pray thee, with this Spear, even to the ground, at once, and I will not smite him the second time*; But *David*, like a good Subject, said, *Destroy him not*; But this Murdering King-killing Enemy pretends Religion for his work, and tells *David, The Lord hath delivered him into thine hand*, and calls him *David's* Enemy, to heighten his hatred against him. Thus you see men that are Enemies to the King, will rather then miss of their intent, do any thing; and they have Religion for a Cloak and Hood-wink for their Violency; and therefore saith he, *The Lord hath delivered him into thine hand, therefore, I pray thee, let me slay him.* Thus I have done with the Characters of those black Enemies to Kings and Governments, and shall say no more but these words of *David, Can any man smite the Lords Anointed and be guiltless?* This is the first Use, which is a Use of Examination, and Characters of a good or bad Subject: I now come to the second use, which is of those motives I promised to give you to press you to the duty here injoyned; The first motive is this: Consider, that Subjection is com-

commanded and required of you, both by the Law of God and Man; Besides, look and see what Rebellion has done; It has murdered a good Prince already; therefore when your Ancestors have been Disloyal, be you the more Dutiful, and part not with one grain of your Loyalty; Consider, what becomes of Rebellious men, but Death and Destruction; be not of those whom the Apostle speaks of, 2 *Pet.* 2. 10. *That walk after the Flesh, in the Lust of Uncleanness; despisers of Government; Pernicious are they; they are afraid to speak evil of Dignities.* What a sad thing is this! And what an age we live in, when there needs so much Loyalty and Love! Therefore be perswaded to love God and honour the King, and be not of a Rebellious mind, but be of the mind of those in 2 *Sam.* 16. 15, 16. These were men of a good and loving nature to their Prince, and were ready at all turns to serve him. And therefore be perswaded to be of those that will lay down their Lives and Estates for the King.

Consider what Rebellious persons bring upon themselves; nothing but Death and Destruction at one time, or place, or other. You may read how *Absalom* was caught up by the hair of the head for his Rebellion. Sirs, God hates Rebellion, and Rebellion is worse than the Sin of Witchcraft; it breeds nothing but Destruction; Therefore be perswaded to this your duty, seeing God calls for it from you.

Thirdly. The third motive is this, and that is to you young men. Learn to know your Prince; for as there is a duty to a Parent due from you, so there is a Duty and Allegiance to your Prince; and I hope I may say, that there is not One in Ten thousand in *England*, *Scotland* or *Ireland*,

Ireland, but what are loving Subjects? If not, I wish they were known; for it is a shame to *England* to have a bad Subject, since they have so good a Prince, who loves to see his People in Peace and Quiet; for herein lies all our happiness, that we can say in reality what others did say feinedly to *Absolom*, God save the King.

The third and last Use is a Use of Reprehension and Reproof to those that dare be so bold as to be Disloyal and speak against Government; I dare be bold to tell you You deserve death here, if you have it not hereafter. Therefore I shall close with the words of the Apostle, and then let any be bold if they dare, which words are these, *Rom.* 13. 2. *Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation.*

FINIS.